entelechy cannot create or guide energy. [c] There is only one way left open to us, it seems to me; and this is the hypothesis that the non-mechanical agent at work in life may *suspend* such kind of happenings as would occur if not so suspended.' Suspending and relaxing its suspensive control, entelechy can guide the course of physical events by timing them. (Here we are reminded of Clerk Maxwell's sorting demon, and of Goldschmidt's chemical theory which assigns to the time factor a chief role in morphogenesis.) ' Thus by the regulatory relaxing action of entelechy in a system [e. g., an embryo] in which an enormous variety of possible events had been suspended by it, it may happen that an *equal distribution of possibilities* [the precisely similar cells of the embryo] is transformed into an *unequal distribution* of *actual effects.* And all this without any omnipotence on the part of entelechy/

It might be expected that Driesch would find in postulated unity and wholeness of entelechy the ground and explanation of the unity of the organism. But, since he postulates more than one entelechy for each higher organism, something more is required.[1] Accordingly, he finds a dynamic hypothesis by distinguishing two kinds of causality: singular causality, which, he says, is that manifested and studied in physics and chemistry; and secondly, unifying causality. ( Now, unifying causality is the type of becoming encountered in the organic world.[1] And : * The concepts of wholeness and unifying causality are more fundamental than the concepts of

teleology and

[1] I point out that, in so far as Driesch postulates in each higher organism some undefined number of co-operating entelechies, his view becomes identical with the monadic theory as combined with psycho-physical dualism.